THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."—ACTS 13: 26.

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NO COMPROMISE.

BY JOHN T. SEAICH, PRESIDENT OF THE SOUTH LONDON BRANCH.

FAR back in the annals of history, we read of the captivity of the children of Israel in Egypt. The account is a very pathetic one. Under the tyrannical hands of Pharaoh they were retained in bondage, suppressed by many burdens and sore trials. Through it all, however, they thrived, so much so, that Pharaoh became alarmed about the safety of his kingdom; hence, from time to time they were bound down by greater burdens.

The crisis came. Their cries had ascended to the throne of God and deliverance was nigh. Acting under divine call, Moses and Aaron approach Pharaoh declaring: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." There is no response from the king, save the exhibition of a hard heart. Then follow plagues and pestilences among the Egyptians, by reason of which Pharaoh is alarmed, and in order to avoid the severity of God's further judgments, considers the advisability of releasing the children of Israel. Calling for Moses, he says: "Go ye, serve the Lord; only let your flocks and your herds be stayed." This concession, however, is insufficient, and is not accepted of God: it is a deviation from His word, which commanded that there should not be a hoof left behind.

Reader, pause here and reflect. Pharaoh was not allowed to adopt his own terms; nothing but a full surrender to the command of God would suffice. This was binding: "Thus saith the Lord God of Israel."

Passing along, we come to another familiar but important incident in the

history of the Scriptures. Naaman, captain of the host of the king of Syria, was a great man, but he was afflicted with that dreaded disease, leprosy. In the land was a captive maid, who, prompted by her knowledge of the power of God, testified unto her mistress, saying: "Would God my Lord were with the prophet that is in Samaria; for he would recover him of his leprosy." In consequence of this humble testimony, Naaman journeys to Samaria, and, taking with him presents of gold and silver, he seeks the blessing of the prophet. We read: "So Naaman came with his horses and with chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." This procedure, we are told, was not pleasing unto the leper, who imagined that his importance at least warranted a personal interview with the prophet, and he reasons: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." Naaman is inclined to reject the counsel of God against himself; but by the reasoning of those that were with him, and after having divested himself of pride and preconceived thought, he submits himself completely to the word of Elisha. Then comes the promised blessing, predicated on the act of simple obedience. Thus Naaman learns to do the will of the Father, and scores a victory far in advance of that gained by thousands of professing Christians.

History is repeating itself in many respects. It is a regrettable fact that countless numbers to-day are vainly endeavoring to compromise the all-important matter of the Gospel. On every hand men and woman are dictating their own terms in relation to the plan of life and salvation. Like Pharaoh, they overlook the fact that "Thus saith the Lord God of Israel." For instance: how many there are that allow themselves to stumble over the command of the Savior with regard to the Gospel! viz: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." With respect to this solemn declaration, they reason as Naaman of old temporarily did, and, unlike Naaman in this particular, they erroneously continue in such reasoning. They ask, Why cannot we do thus and so? Is not our belief in Christ and His atonement better than the simple ordinance of baptism? What is the use of our being immersed in water? The fact that Jesus set the example for us to follow, and designated baptism as appertaining to "all righteousnesss," appears to be of little consequence to them. They disregard the necessary act of obedience, and thus wrest the Scriptures to their own destruction.

God has commanded comparatively little in the plan of life and salvation, but that which is laid down is very definite and cannot be lightly treated or ignored. He has decreed that we must, in faith, repent and turn from our sins, following which, He has commanded us to be baptized by immersion for the remission of those sins; then, and not until then, we are fit subjects for the Holy Ghost. Here is presented the foundation of the Gospel, pure and simple, and wherever this message is delivered by the servants of God, there will be sounded the genuine ring of the saving and exalting principles of the Gospel.

The one great principle to be learned by mankind is obedience. That obedience which was taught to king Saul. He, it will be remembered, presumed to deviate from the express command of God, and by sad experience learned that, "To obey is better than sacrifice, and to hearken than the fat of rams."

There is a grave tendency for the creature to travel with the tide of public and popular opinion in religious matters. The Gospel, as taught by Christ, was never popular; its adherents have always been looked upon with derision. These conditions will continue. To observe a popular religion may suit one's convenience, and even cause the world to speak well of him, but it will never save and exalt a man in the presence of the Eternal Father. There is but "one Lord, one faith, one baptism." One path has been marked out, and God invites all to walk therein. From those who would like to deviate a little—those who would wish to substitute sprinkling or pouring in the place of the genuine mode of baptism by immersion, or from those who would desire to entirely ignore this divine ordinance, God will not accept a compromise, for His word declares, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

A "MORMON" CHOIR AT THE LEWIS AND CLARK EXPOSITION.

THE TABERNACLE CHOIR OF OGDEN, UTAH, VISITS THE FAIR AT PORTLAND, AND IS ENTHUSIASTICALLY RECEIVED.

[THE Latter-day Saint choir which sings in the Tabernacle at Ogden, Utah, recently visited the great fair which is being held at Portland, Oregon. Two hundred well trained singers were in the company. The Irrigation Congress was in session in Portland, and the choir sang the Irrigation Ode to the assembly. The way they sang and the reception they received is told in the press dispatches sent to the *Deseret News*, from which the following excerpts are taken.—ED.]

Portland, Or., August 22nd.—"I don't blame you a bit, for it is the greatest musical treat the people of Portland ever had," declared Tom Richardson in an eloquent burst of speech at the Music Hall last night, as the great audience which filled it to the last seat in the gallery, cheered and clamored for an encore. For three minutes Mr. Richardson stood his ground, waving and attempting to stay the demands of the audience, which responded again and again with volley after volley of appreciative applause. But as master of ceremonies, he repeated firmly, "Not to-night, not to-night, but to-morrow night, I adjure you." So, after a time the audience was quieted under the assurance that the work of the Irrigation Congress must proceed, and that there would be other chances to hear the Ogden Tabernacle choir, which had in succession just given in superb style and finish the Irrigation Ode, and The Soldier's Chorus. In the first named, Emma Lucy Gates, granddaughter of President Brigham Young, the father of irrigation in modern America, sang like the silver-throated nightingale of Utah that she is, the soprano part of the desert's cry. With the splendid chorus support she received, the effect

was electrical, and many a crystal fount was seen to flow in the moistened eyes of the veteran delegates. It was indeed a rare scene, a tribute such as but few organizations ever received. In concluding his speech Chairman Richardson said:

"I want to tell you that this is the greatest two hundred voice chorus in the United States, and that Mapleson in his palmiest days as a conductor never had anything better. I also want to remind you that this marvelous music has come from 'Mormon' throats, that every singer in the choir is a 'Mormon,' and that collectively they have come to help this congress out, to show the people of Portland and the Lewis and Clark exposition what they can do; and more than that, they are making the trip and the demonstration at a cost of more than $11,000. That is the offering that the splendid and enterprising city of Ogden lays at our feet this week."

Then there were demands for the artists who had been heard. Miss Gates, Mr. West, and last, but not least, Professors Ballantyne and McClellan, the former having wielded his baton like a master, and the latter acting as accompanist, not only of his own work, but also in the Soldier's Chorus. Each was given an ovation. Mrs. McClurg was called for and made a speech.

Of its work last night, the *Portland Oregonian*, which has been decidedly frigid to things "Mormon," this morning said: "Not since President Roosevelt touched the golden key which opened to the world the Lewis and Clark exposition has such an ovation been tendered any individual or number of individuals as was last night accorded the 'Mormon' tabernacle choir of Ogden which rendered the Irrigation Ode before an assembly that packed the auditorium from pit to dome. For fully ten minutes after the magnificent volume of the splendidly trained voices had echoed out across the Dream City the applause of the thousands of appreciative hearers continued."

Portland, Or., August 24th.—Utah's sun is in the ascendant at the Lewis and Clark exposition to-day. In fact, it is Utah day officially and in every other way. Early this morning the crowds commenced to wend their way towards the Utah building, which has been the scene of so much activity and interest this week. Before night thousands will have paid their respects to the people of the Bee Hive State. Governor Cutler and staff are in attendance, and the former may be said to be in charge of the program, which includes patriotic exercises and music by the Ogden choir and the soloists who accompanied it here.

"Utah, We Love Thee," by Professor Stephens of Salt Lake, was the choir's first number, and right ably was it given. The outburst from home people and from strangers as well, was of the most enthusiastic sort.

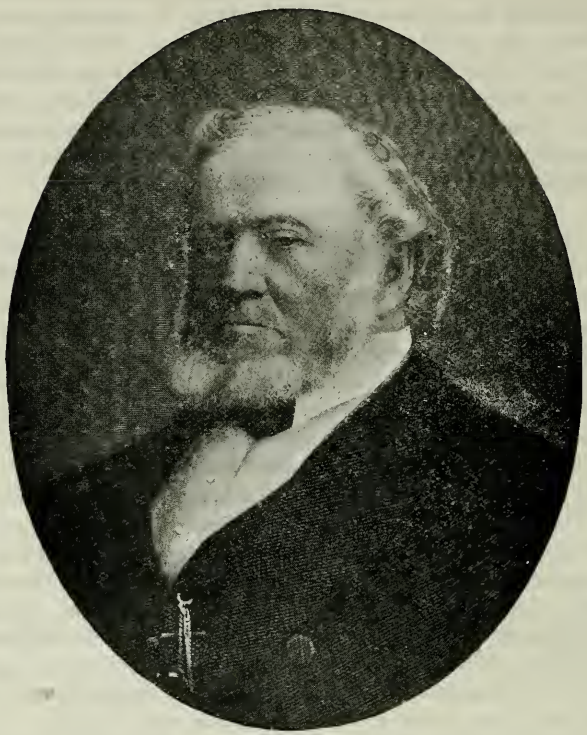
Last night's choir concert, the final one, was a triumph of the highest order. Many hundreds of persons endeavored in vain to obtain admission to Festival Hall to hear the Utah singers, and five hundred more stood and sat on the stairways leading to the galleries. McClellan's Irrigation Ode was repeated at the request of the public press and many local musicians and delegates to the Irrigation congress. It was most enthusiastically received, and at the instance of Governor Pardee and Hon. Fred Kiesel one thousand copies were printed and distributed gratuitously at the doors.

The work of the choir was again of high standard, though some of the singers were evidently much worn with sight seeing. There were some pleasant surprises during the evening. As a token of the good will and appreciation of leading Portland citizens, specially cast and handsomely engraved badges were presented from the stage to Professors Ballantyne, McClellan, Weihe, and Miss Gates. The presentation speech was made by Homer Davenport, the famous cartoonist, who paid a glowing and eloquent tribute to the people of Utah, speaking of their musical abilities and other evidences of culture and refinement.

After the program had ended, Professor Ballantyne was made the recipient of a handsome diamond pin, the gift of the choir members. A general love feast was held, and Mr. Ross as business manager of the excursion, was accorded a hearty vote of thanks. As an encore number Miss Gates sang the well known "Mormon" hymn, "O ye Mountains High," the choir joining in the chorus. The effect was electrical, and the applause unbounded. The young soloist was showered with American beauty roses and other flowers. Weihe's violin playing caused a veritable cyclone of appreciation to sweep over the house, and he was again designated the "Mormon Ysaye."

The choir attended two receptions yesterday afternoon and evening, the first at the California building, where a fine program was given by the soloists of the organization, and one in the evening at the Washington building, the latter lasting from 6 to 7:30 o'clock. It was this sort of thing that came near wearing many of the singers out. To-day they have visited the famous Homer Davenport farm on the exposition grounds, by the special invitation of the owner. To-night they will attend the Commercial club, whose guests they are at a big social function of that body to which something over a thousand invitations have been issued to leading citizens and officials. To-morrow morning they take boat for the Cascade, boarding the train at Dalles, which will be "Ho for home," with arrival there Saturday evening.

Value of Dreams.—Sir Arthur Mitchell, K.C.B., the well-known authority on diseases of the brain, is of the opinion that there is no such thing as dreamless sleep; that thinking is involuntary—to the extent at least that we cannot cease to think under any order of the will; that thinking never ceases during life, and is essential to the continuance of life; that dream-thinking is uncontrolled and undirected by the will, is never coherent and concentrated, is more or less of the same character as thinking in delirium, and constitutes a state of mental disorder which is not a state of disease; that thinking when awake is always to some extent under the control of the will, by which it is directed to a subject and kept there; that there are many degrees of sleep and wakefulness, and as many degrees of efficiency in the controlling power of the will; that thinking, like breathing or the beating of the heart, does not cause a sense of weariness, though all three have a wearing-out effect on all the organs concerned; that the will's inhibiting and directing work brings fatigue and a demand for rest; that the will finds this rest and refreshment in sleep; and that the frequent occurrence of a state of disordered mind in sleep does not do us harm, but, on the contrary, does us good.—*The Crescent.*



PRESIDENT BRIGHAM YOUNG.

THIS week we present to the readers of the STAR a portrait of President Brigham Young. It is taken from a fine steel engraving kindly lent us by Ramsden and Co., of Liverpool. This portrait is considered to be among the best ever made of this great leader of men.

Brigham Young was born in Whittingham, Vermont, June 1st, 1801. His father, John Young, at the age of sixteen, enlisted in the American Revolutionary army and served under George Washington. As one in a large family, Brigham was taught to live a strictly moral life, but he made no confession of religion until he was twenty-two, when he joined the Methodists, the party to which his parents belonged.

While yet a boy he moved with his parents to the state of New York, and shared with them the labors of opening new farms. In his early years he learned and followed the occupations of carpenter, joiner, painter, and glazier, and this training in the practical affairs of life did him good service in later years.

In the spring of 1830, he first saw the Book of Mormon. He read it and believed it to be true. Shortly after, he heard the Gospel preached, and on

April 14th, 1832, he was baptized. On the same day he was ordained an Elder.

From the day of his baptism to the day of his death, Brigham Young was an indefatigable and fearless advocate of the principles of the Gospel as revealed anew through the Prophet Joseph Smith. From the time he joined the Church, his life was closely associated with the life of the Prophet and the history of the Church, and this brief sketch cannot even name the many remarkable incidents with which his life was crowded.

Brigham Young visited Kirtland in 1832, where he saw the Prophet Joseph for the first time. The two soon became fast friends. In the evening of the day they first met, the prophet called upon Brother Brigham to pray. While praying, he spoke in tongues. The prophet received the interpretation and said it was the pure language spoken by Adam in the Garden of Eden. After Brigham had left the room, Joseph said, "The time will come when Brother Brigham will preside over this Church."

Through all the trying times of the Church in Kirtland, Missouri, and Illinois, he was an active figure, always true to the prophet, always ready to defend him and the principles which he taught. When the first quorum of Twelve Apostles was organized, February 14, 1835, he was one of the number. In 1840, he with other of the Apostles, landed in England, and began preaching the Gospel in the city of Preston. April 14th, 1840, the first council meeting held in a foreign land by a majority of the Twelve was held, and Brigham Young was unaminously chosen President of the quorum. In May of the same year he took steps to publish Church literature, among which was the MILLENNIAL STAR. He organized the first company of emigrating Saints, forty-one in number, who sailed from Liverpool June 6th, 1840. When he returned to Nauvoo, he was warmly welcomed by the Prophet Joseph and his brethren.

After Joseph and Hyrum's martyrdom, there was some confusion as to the leadership of the Church. At a meeting held in Nauvoo, August 8th, 1844, Brigham Young as president of the Twelve spoke to the assembly. It was on this occasion that the spirit of the departed Joseph rested so mightily on Brigham that all the Saints were convinced that the Twelve Apostles with their president at their head were the proper authorities to lead the Church.

From that time President Young was the leading spirit. He organized the people for their long march to the West. He led the band of Pioneers into the Rocky mountains. He laid out their cities and planned their irrigation canals. On December 5, 1847, he was elected President of the Church by the vote of the Twelve, which action was sustained by a conference held in Council Bluffs. In the settlement of the Rocky Mountain region he was the leading figure. The president of the United States appointed him the first governor of Utah, and superintendent of Indian affairs.

The name of Brigham Young is known the world over. His greatness as a leader of men, as a colonizer, and as a founder of a great commonwealth, is now acknowledged by all; but his goodness, his integrity, his spirituality and refined tastes, his inspirational, prophetic, and soul-winning qualities were known only to those who were intimately acquainted with him. Brigham Young was one of the great men of the nineteenth century.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 21, 1905.

EDITORIAL.

FROM LIVERPOOL TO BERLIN.

From the Central station at Liverpool the train rolled out over the beautiful country eastward to Manchester. A few minutes' stop at that busy station and away we went in a south-easterly direction, until we reached the hills which extend along the center of northern England. We followed a stream up through a pretty valley which reminded us of the way the railways of the West ascend the mighty Rocky mountains. Up towards the tops there are many tunnels, and then there is another stream, down whose banks the train sped to the more level lowlands again. As we were on an express train, we did not stop often, but glided over the garden-like country and rumbled through the smoky cities with their forests of factory chimneys and chimney pots. In five hours we were in London, where we were met by President Hoopes, who helped us to get our bearings in the seething mass of humanity by which we were surrounded.

A ride on the top of a bus through the heart of London to conference headquarters was an interesting experience. A little lunch, and some hurried greetings, and we were off again. From Liverpool Street station to Harwich, on the east coast, is about two hours' ride, and it was late in the evening when we arrived at Parkeson quay, where the boat was in waiting for us. It is about seven hours' steaming from Harwich to the Hook of Holland, across the southern point of the North Sea. We landed in the morning, and about an hour's ride on the train brought us to the city of Rotterdam.

In this city are the headquarters of the Netherlands mission, and here we found President Jacob H. Trayner and his able assistants comfortably established at No. 116 Boezemsingel. We were now in the land of windmills and canals, these being seen even in this large city. A number of immense windmills stand right in the busiest part of the city, where we are told grain is still ground into flour. Canals extend in every direction, connecting the interior of the country with the river, which is busy with many vessels, large and small.

One of the suburbs of Rotterdam is Delftshaven, where the old church still stands, within whose walls the Pilgrims worshipped just before they embarked

on their journey to the New World. We visited the historic building, inscribed our names in the visitor's register, and chatted—through the aid of an interpreter—with the sweet-faced old lady who showed us through.

About ten miles from Rotterdam is the Hague, the capital of Holland. Near by is one of the finest seaside resorts in Europe, Scheveningen. There is a beautiful beach here, and many people spend their summer months at the hotels along the strand. "The House of the Woods" stands in a forest near the Hague. It was here that the Peace Congress suggested by the Czar was held. At the Hague we also visited an old prison, where are shown the instruments of torture which were used upon prisoners during the Spanish Inquisition, when Christians tortured fellow Christians in every conceivable manner.

The next morning was Sunday, and a conference was to be held at the city of Arnhem. We took train, and arrived in time for the morning meeting. There was a fair-sized audience present, and twenty Elders sat upon the stand. As all the speaking was in Dutch, or "Hollansk" as they call it, the foreign visitors could not understand much of what was being said. However, I found quite a similarity between the Dutch and the Danish, which I am acquainted with. While one of the Elders was speaking, I wrote down a list of twenty-eight words which were the same in meaning and nearly the same in pronunciation as those in the Danish. I had an interesting visit with a family of Saints in Rotterdam, where I gathered the children around me and had them tell me the names of the objects in the room, and the terms they used in school. In a great many instances the words were either nearly like those in the Danish, or a common origin could easily be seen.

There are forty-six Elders in the Netherlands mission. They are nearly all young men, their average ages being twenty-four. Most of then are "Utah boys" full of push and energy, and are making splendid missionaries. The first few days after their arrival in Holland—one of them told me—they practiced on the peculiar gutteral sounds necessary for speaking the Dutch language, but after that was learned the language was not so hard. The Elders speak highly of the Dutch, and they have good reason to do so, as they appear to be a bright, intelligent class of people. There is perfect religious freedom in Holland, and the Gospel is making rapid progress. In Rotterdam there is a large branch of the Church, numbering about four hundred and fifty members including children, with a well organized Sunday school, Mutual Improvement associations, etc. A choir of thirty members furnish splendid singing in the large, well furnished hall located in a central part of the city. On Sunday, September 10th, there were about three hundred present, over half of whom were men.

The trip from Rotterdam to Berlin takes about twelve hours. As soon as we leave the city, we can see that the canals are higher than much of the land. There are dykes in every direction to keep the water out. These dykes are simply large banks of soil, overgrown with grass. For a long distance near the coast the land is low and level. Ditches of still water intersect the country in every direction. These serve as fences, over which the grazing cows and sheep do not go. Further inland there is much sandy waste, where young forests are growing. Towards the boundaries of Germany, the land

rises a little, but most of the country as far as Berlin is quite level. Everywhere there were men and women working in the fields, usually more women than men. At the stations we were reminded that we were in the land of beer, as there was usually a big out-door fountain on every platform, from which the attendant served the thirsty crowds of travelers. At the city of Blenheim, just over the boundary into Germany, the custom officers are located. When the train stopped here, all the passengers filed into a room with their hand baggage, where it was inspected. Germany is a strictly protective country, and I suppose it was to protect the good German farmer that an official at Blenheim took a small, round cheese from a woman's basket, weighed it, and taxed the woman a certain sum, which she paid. This extreme enforcement of custom duty regulations is amusingly illustrated in an incident told by one of the Elders, who, having had a nice cake sent to him, was taking it over the boundary. The officials pounced upon it, however, and demanded the dutiable price. The Elder did not like to pay, so he and his companion sat down within sight of the officers and ate the cake—after which they went on their way into Germany rejoicing.

The evening brought us to Berlin. The lights of the city gleamed along the streets, showing the long stretches of beautiful five-story buildings of which the city is composed. Berlin and its environments are too big for this article, so here we will, for the present, have to stop.

N. A.

The Norwich conference address has been changed to 3 Valentine Street, Norwich.

The Grimsby conference meetings will be held in the Lecture Hall, Kingston Square, Hull, on Sunday, September 24th, 1905, services commencing at 2:30 and 6:30 p.m.

The semi-annual Manchester conference will be held in the Secular Hall, Rusholme Road, off Oxford Road, near All Saints, Manchester, on Sunday, October 1, 1905, services commencing at 10:30 a.m., 2:30 and 6:30 p.m.

Sister Emily Ness Betteridge, writing from Tecoma, Nevada, U.S.A., sends through the Star words of greeting to her friends in England. She speaks highly of the Latter-day Saints she has met, and the lives they are leading, and says she is perfectly satisfied with the Gospel and conditions which she has found, even amid the desert regions of Nevada.

A letter written to President Grant by Elder Junius F. Wells, who is in Vermont directing the erection of the Joseph Smith Monument, contains some interesting items regarding the progress of the work. In speaking of the great stones—the biggest of which weighs fifty tons—which are now being taken from the quarry, he says, "It is difficult to get these large blocks out from the dark quarry. They have to be nearly twice the size to which they are finally cut, and there are seams and cracks that cannot be seen until the stones are actually out." Elder Wells hopes to have the work done so that the

memorial may be dedicated on or before the one hundredth anniversary of the prophet's birth, which comes December 23rd, 1905.

THE June issue of the *Woman's Exponent* marked the beginning of its thirty-fourth volume. The *Exponent* is one of the oldest papers devoted exclusively to women in America. Its success during these years has been due mainly to the labors of its editor, Sister Emmeline B. Wells, who has written much both in prose and poetry. In the June number the *Exponent* says editorially:

"There are many among the outside world who think 'Mormon' women have no method by which they express their true feelings, and are ignorant on all the great questions of the day upon which other women are so well informed. It would be amusing, if it were not such a serious matter, to hear how women of the world speak of 'Mormon' women. If such people were not so blinded with prejudice, they could scarcely help knowing, that every avenue is open to the women of the 'Mormon' Church to advance along every and all lines of study and research, and of active occupations quite as much as in the world outside. Our people travel hither and thither, and are in constant communication by means of railroad traffic, telegraph and telephone, with cities and countries, near and afar off. There are probably as many books sold in Utah and adjacent states and territories among 'Mormon' people as those of other churches, and even as of other states where fewer 'Mormons' dwell. The 'Mormon' women are decidedly progressive, actively so in the strict sense of the word."

FROM THE MISSION FIELD.

Street Stir at Plymouth.—Elder John N. B. Young, writing from Plymouth, tells of interesting times which the Elders are having in that city. He says that an individual in gentlemanly attire has been disturbing their Sunday evening street meetings by relating to the people Jarman's old tales of the wicked "Mormons." The opposition has, however, only resulted in an increased interest by the people in the Elders' message, and many are enquiring after the Elders and their doctrines.

From the Norwich Conference.—President H. A. Grover and Elder J. S. Boyer, Jr., have just returned from an extended trip around the Norwich conference. They report everything in a flourishing condition. The Elders are all well and united in their work, having so many friends that they can scarcely visit all of them and attend to other duties. In North Walsham, Ipswich, and Wisbech they held well attended district meetings, at which many strangers and friends were present. They also report having met two old sisters, one eighty-nine years of age, the other eighty, who have not seen an Elder for years, yet they are as faithful as ever. The conference throughout is in a progressive condition, with a bright future in sight for winning souls to Christ.

Harvest of Souls at Walsall.—Elder E. S. Holmes sends the following from Walsall under date of September 13, 1905:

"It affords me much pleasure to report a baptismal service held at the Corporation Baths, Walsall, last Sunday, when twelve honest souls were initiated into the fold. Before the ordinance was performed, Elder E. S. Holmes offered prayer, and Elder W. A. Bennett spoke on the principle of baptism, after which four were baptized by Elder Bennett and the remaining eight by Elder Holmes.

"In the afternoon a splendid confirmation and sacrament meeting was held, and most of the members bore testimony to the divinity of the work.

"Our Sunday evening meetings continue to be well attended, and the prospects are bright for another harvest in the near future."

The Gospel at Loughborough.—Elder Luther S. Foss writes encouragingly from Loughborough regarding the success they are having in that city. At first the people looked strangely at them, but when they became better known many friends enquired of them regarding the Gospel. "A great many of the people," he writes, "expressed a desire to hear us preach. As we had no hall at that time, we went to the chief of police and explained to him our mission in the town and asked his permission to hold meetings in the market place. He very kindly granted us our request. From the first our meetings have been a success, and the people have shown their appreciation by gathering in large crowds to hear our doctrines.

"We felt if we had a hall to speak in we could do a great deal more good. The Lord opened up the way so that we made arrangements to take a hall in the Temperance building situated in the center of the town. We have held two meetings, and they have both been well attended. The prospects are bright, and we feel that the Lord has blessed our efforts in this branch."

A Good Report from Cape Colony.—President Warren H. Lyon sends the following from South Africa:

"We have the pleasure of reporting nine baptisms during the month of July, and four children were blessed. We located some more old-time Saints who were baptized by the former missionaries to this land. I have met some of them and they are still loyal to the Gospel. Their experiences are interesting. One family told me how their father died. He always read a chapter from the Bible or Book of Mormon before beginning the daily work, and had prayer and sang a hymn. The morning of his death they sang "How firm a foundation," read the usual chapter and knelt in prayer. He prayed that the Latter-day work should roll on until it filled the whole earth. He prayed for Africa, its people, and his children. He commended them to the Lord, and asked that they might be preserved in the Gospel. His voice failed as he said 'Amen.' They put him on his bed, and in a few moments he passed away. This brother's name was Joseph Ralph. His four sons and a daughter, all his children, have remained faithful Latter-day Saints, although it is thirty-one years since their father's death. There are twelve or thirteen of these early converts yet living. I have not heard that any of those that remained behind

when the last emigration left have apostatized. Those I have met are indeed pleased to be numbered among us.

"There are many parts of Africa that we are unable to reach with the limited number of Elders we have. I have traveled through most of Cape Colony, and wherever I have been the people are willing and anxious to listen. We have hired a small hall at East London, and services are usually attended by between fifteen and twenty-four enquirers. We have also rented a hall in Cape Town. We have six places near Woodstock where we usually hold weekly cottage meetings, and our street meetings at Cape Town, East London, and Port Elizabeth are successful. Our members are beginning to pay their tithing very faithfully, and they are very anxious to fully understand the Gospel. There is a good spirit among us, all are united and trying to do all they can to spread the Gospel. I believe all the Elders are enjoying their work and have good health. We need Elders at Bloemfontein and Queenstown badly, but there are none to be spared for those places."

In Syrian Cities.—President J. Wilford Booth sends the following account of his travels in the Turkish mission:

"Zara, Turkey, August 8, 1905. Since writing you I have received a letter from Athens, Greece, signed by Rigas Pofantis, urging me to come and baptize them. He has also sent us a tract, 'Rays of Living Light, No. 1,' which he has translated into Greek, and says he has more translations ready; so the way seems to be opening up for some work in that land, and we will not delay our stay here beyond our previously stated time, if we can prevent it. Just now we are in receipt of a most beautifully prepared bouquet, measuring about fifteen by twenty-five inches, sent from one of the wealthy families of Zara as a present to us. We are indeed blessed of the Lord with many warm friends in this city, and trust that the little troubles and difficulties we had in getting here will be sanctified to the furtherance of the cause of truth.

"August 15. We failed to get this letter off in time for the mail last week, and therefore will finish now. There is little change so for, and we are still doing work among the people and the Saints. The latter are feeling sad to think of our leaving them so soon. They think Sister Booth, the only woman they ever saw from Zion, ought to be with them a little longer. Last Sunday we had more visitors at meeting than at any time previous on this visit. We ordained two teachers, and if we are here till next Sunday we shall ordain one deacon. The weather is hot for traveling, but we must be going, as the Elders in Constantinople are waiting for us.

"Sivas, August 26. We are happy to report what we believe to be a very successful visit to Zara. We left the Saints there in tears on Wednesday, August 23. All who could leave their work came out along the road to bid us a last farewell. It was really hard for us to leave them, they are so tenderhearted and loving. Not only our own Saints, but many friends also came out with them beyond the suburbs of the city. Five young men (not one a member of the Church) walked out nearly four miles along the way to have as late a parting as they could. They are all boys of great influence in Zara, and we gained the friendship, too, of many of their wealthy relatives.

"Our room was frequented nearly all day yesterday and far into the night with callers who came in to bid us welcome back to Sivas. We thank the Lord for all these good friends, and hope their reward will be to know the Gospel and accept the same in the near future. If we get a good supply of Elders I shall try to have two of them come here and continue the work.

"We expect to leave here next week and spend Sunday, September 3rd, in Tokat, the 10th in Samsoun, and then as soon after that as we can leave by ship we will go to Constantinople. All was well there with the Elders at last report, also good news from Elder Vance in Aintab. There are a few of our Saints here who are hoping to emigrate to Zion before long, through the kindness of some of their friends there. Those who are thinking of going are among our staunchest and best Saints, and I am going to write to Brother Hintze to intercede there for them, provided we are not going to have a colony, otherwise, they ought to remain here and help us. The longer I stay among them, the greater becomes my desire to see them gathered and taught how to work without so much wasted energy."

DUTIABLE ARTICLES.

AMOUNT OF GOODS THAT CAN BE TAKEN INTO THE UNITED STATES FREE OF DUTY.

[The following circular, issued by the United States Customs Service, will be of importance to all who land as passengers in the United States. We often receive enquiries on the amount of articles that can be taken into the United States free of duty, and this circular will, we think, make the matter plain. We are of the opinion that the Elders come under the classification of "Residents of the United States," as their sojourn in Europe is temporary, and they have not had "a fixed foreign abode for one year or more."—Ed.]

GENERAL INFORMATION.

All persons on their arrival in the United States are required to make a declaration under oath of all dutiable articles obtained by them abroad, upon a blank furnished by the Government, to an acting deputy collector who will board the vessel at Quarantine.

The Declaration will be verified on the pier by careful examination of the contents of the packages. In order to expedite the inspection and to facilitate your departure from the pier, you are requested to answer fully the questions of the acting deputy collector at the time of taking your declaration. A failure to frankly answer is likely to arouse suspicion and cause a minute scrutiny of your baggage and consequent delay.

The senior member of a family may include all the members thereof in his or her declaration.

State the exact number of pieces of baggage in which your effects are contained.

Give the cost or foreign value of each dutiable article.

As far as practicable, keep your original receipted bills for all purchases of any importance during your stay abroad.

When packing your baggage for your return trip it would be well to prepare a list of articles so purchased, with the prices paid for each.

If these articles are so placed in your trunks that you can easily find and exhibit them for appraisement, much time and inconvenience will be saved.

Duties will be assessed at the foreign market values at the time of exportation, with due allowance for wear or depreciation. A failure to declare dutiable articles in your possession will render the same liable to seizure and confiscation, and you to criminal prosecution.

In case passengers are dissatisfied with the values placed upon dutiable articles, they have the privilege to demand a re-examination, but application therefor should be immediately made to the deputy collector at the pier. If, for any reason, this is impracticable, the packages containing the articles should be left in customs custody, and application for reappraisement made to the Collector at the Custom House, in writing, within two days after the original appraisement.

No request for reappraisement can be entertained after the articles have been removed from customs custody.

Baggage intended for delivery at another port may be forwarded thereto upon application, without the assessment of duty at the port of arrival.

Government officers are forbidden by law to accept anything but currency in payment of duties, but if requested will retain baggage on the pier for twenty-four hours to enable the owner to secure the currency.

It is unlawful for customs officers to receive any "tip" or gratuity, and to offer the same is a violation of law.

Passengers are requested to promptly report to the Secretary of the Treasury, the Collector at the Custom House, or to the Deputy Collector at the pier, any discourtesy or incivility on the part of customs officers.

RESIDENTS OF THE UNITED STATES.

A resident of the United States returning thereto is entitled to bring with him, free of duty, personal effects taken abroad by him as baggage, provided they have not been remodeled or improved abroad so as to increase their value, and in addition thereto, articles purchased or otherwise obtained abroad, of a total value not exceeding *one hundred dollars.* Such articles may be for the use of the person bringing them or for others, *but not for sale.*

To prevent the use of the foregoing provision as a cloak for smuggling, customs officials are instructed to inquire into the *bona fides* [in good faith] of the journey and the actual ownership of the goods. Either the presence of an unusual amount of any class of highly dutiable merchandise, or frequent and hasty journeys, is sufficient to raise the presumption of bad faith. Such cases will be subject to most careful scrutiny and prosecution.

All articles obtained abroad, whether exempt from duty or otherwise, should be declared, and an allowance of one hundred dollars for articles obtained abroad will be made by the deputy collector upon the pier.

NON-RESIDENTS OF THE UNITED STATES.

Non-residents of the United States are entitled to bring with them as baggage, free of duty, all wearing apparel, articles of personal adornment, toilet articles, and similar personal effects in actual use and necessary and appro-

priate for the wear and use of such persons and their present comfort and convenience, and not intended for other persons or for sale.

Non-residents for the purposes of customs administration are divided into three classes:

(1) Actual residents of other countries.

(2) Persons who have been abroad for the purpose of study, restoration of health, or for other specific objects, and have had a fixed foreign abode for one year or more.

(3) Persons who have been abroad for two years or more for any purpose whatever, and who have had during that time a fixed place of abode for one year or more.

HOUSEHOLD EFFECTS.

Household effects of persons or families from foreign countries will be admitted free of duty if actually used abroad by them not less than one year, and not intended for any other person or for sale.

BE STRONG!

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song!

SIDNEY H. BEARD.

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